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## Correspondence.

## INVOCATION OF SAINTS.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—There is a favourite quotation made use of by Romanists, with a considerable degree of confidence when trying to defend the invocation of saints, which appears to me to deserve more notice than you have yet given it. The passage purports to be taken from Irenæus, and is introduced at the latter end of one of Mr. Power's long letters (page 34, column 2, of your present volume), as follows:—"So that as the saints and angels are our advocates, among whom is the Blessed Virgin Mary, who is, therefore, our advocate, as Irenæus has justly named her, and still continues so, as expressed by *salvatur per virginem*—the human race is saved by a virgin—where the verb in the present tense indicates continuity of action."

This particular reading of the passage from Irenæus—*salvatur per virginem*—Mr. Power, most probably, borrowed from the "Dublin Review," June, 1844, in an article on the late Mr. Tyler's invaluable work on the "Romish worship of the Virgin Mary."

The first part of the passage referred to is as follows:—"As Eve was, by the discourse of an angel, seduced to flee from God: so Mary, by an angelic discourse, was evangelized that she should carry God, being obedient to His word. And, as the former was seduced that she should flee God; so the latter was persuaded to obey God; that thus the Virgin Mary might become the advocate of the virgin Eve."

There is no necessity here to enter into a criticism as to the probable word used by Irenæus, rendered in the Latin, *advocata*. We have only a Latin translation. The word probably was *παράκλητος*, or *paraclete*. If so, *consolatrix* or *comforter* would have been a more apt rendering. But whatever may have been the actual word used, the passage does not convey to any reasonable person the idea that because the Virgin Mary became the advocate of Eve, who lived centuries before she was born, we are, therefore, to pray to the Virgin Mary as our advocate with the Father.

Irenæus goes on to say—"And as the human race was bound to death by the Virgin, it might be loosed by a Virgin."—"Et quemadmodum astricium est mortis genus humanum per Virginem, *salvatur* per Virginem."

Mr. Power takes it for granted that the reading is *salvatur*, following the Dublin Reviewer, supposed to be Dr. Wiseman, who gives that reading, and adds—"That is, in common parlance, 'the merits of Mary were so great as to counterbalance the sin of Eve'—a monstrous and anti-Scriptural deduction from a perversion of the text of Irenæus, conveying an eminently Romish error, which, if we are to be guided by the sentiments of Irenæus expressed in other parts of the same work, was most distant from his mind."

"That the necessity of grammar may the more distinctly appear," writes Mr. Faber, "I give the clause, with its junction to the passage cited above:—

"Et sicut illa seducta est ut effugeret Deum; sic hæc suasa est obediendo Deo uti Virginis Evæ Virgo Maria fieret advocata: et, quemadmodum astricium est mortis genus humanum per Virginem; *salvatur* per Virginem."

Here we have good grammar, for the two subjunctives, *fieri* and *salvatur*, constructively joined together by the copulative *et*, alike depend upon the ruling conjunction *ut*. But if, with the Dublin Reviewer (and Mr. Power,) we read *salvatur*, we forthwith have false grammar, inasmuch as we have depending upon *ut*, an indicative instead of a subjunctive.

Nor is this all. The antithetic turn of the sentence itself requires *salvatur*, and rejects *salvatur*, as a point absolutely correlative to *astricium*, for loosing answers to binding. But with the ungrammatical reading, *salvatur*, though preferred by the Dublin Reviewer (and Mr. Power), the correlatives entirely vanishes, for *salvatur* does not answer to *BINDING*.

The idea seems to have been familiarly present to the mind of Irenæus, as it was to Justin Martyr before him—that as the unfaithfulness of Eve bound mankind to death, so the faithfulness of the Virgin Mary in giving birth to the Saviour loosed that knot; and the passage in question has much light thrown upon it, and the old reading *salvatur* is very greatly confirmed, by other passages in Irenæus. I need only, for example, cite one:—"Sic autem et Evæ in obedientiæ nodus solutionem accepit per obedientiam Mariæ. Quod enim alligavit virgo Evæ per incredulitatem; hoc Virgo Maria solvit per fidem." And what is important to notice is, that Augustine, quoting this very passage from Irenæus, adopts the same reading."

\* Quemadmodum enim illa (scil. Evæ), per angelicæ sermonem, seducta est, ut effugeret Deum; prævaricata verbum ejus: ita et hæc (scil. Mariæ), per angelicum sermonem, evangelizata est, ut portaret Deum: obediens ejus verbo. Et sicut illa seducta est, ut effugeret Deum: sic hæc suasa est obediendo Deo: uti virginis Evæ Virgo Maria fieret advocata.—Iren. adv. Hæc., lib. v., c. 16, sec. 3. pp. 340, 341. Edit. Geneva, 1670.

† Iren. adv. Hæc., lib. iii., c. 21, p. 220. Edit. Bened.

‡ Quemadmodum astricium est mortis genus humanum per virginem, *salvatur* per virginem *equa lance disposita*, virginis inobedientia per virginium obedientiam. Adhuc enim protoplasti peccato per corruptionem primo-geniti emendationem accipiente, serpentis prudentia devicta per simplicitatem columbæ, vinculis illi *resolvi* sumus, per quæ alligati eramus mortui.—Iren. apud August. cont. Julian. Pelagian lib. i., c. 3, oper. Tom. vii., p. 326. Colon. Agripp. 1616, and see Benedictine Edit. Paris 1700, tom. x., p. 500.

In the first printed edition (that of Erasmus, at Basle, 1526), the rendering is *solvatur*, and so in the successive editions of 1545, 1560, 1563, 1567, 1570, 1596, and 1672, down to the edition printed at Oxford, 1702, when the editor, Grabe, admitted *salvatur*, and retained in the new edition of Geneva, 1848, the editor blinking the superiority of the other reading for profit's sake, no doubt. In the Benedictine edition of Paris, 1710, we have, of course, *salvatur*, with the following extraordinary note:—"Ita vet. Feuard. Cod. Clarom. Voss. et Grabe, una cum August. cit. In Merc. 1, *solvitur*, in aliis, *salvatur*." This note evidences either great ignorance or great carelessness on the part of the Benedictine editor; for whereas Grabe refers to Augustine as having in his quotation used the word *solvatur*, he is represented (or whatever they meant by *August. cit.*) as confirming the new reading, *salvatur*. The fact is, that St. Augustine quotes the passage of Irenæus, as we have seen, word for word, calling him an *ancient man of God*; and in his quotation reads *solvatur*, and so it is given in their own edition of Paris, 1700. Tom. 10, p. 510.

But if Mr. Power will turn to p. 82 of Dr. Wiseman's edition of Liguori's "Glories of Mary," London, 1852, he will find the passage quoted in the text, and the Latin added in a foot note, where we read as follows:—"Et quemadmodum astricium est mortis genus humanum per virginem, *solvatur* per virginem.—S. Iren. adv. Hæc., lib. v. c. 3." And what renders this more striking is the fact that the translator in his preface says:—"I have carefully compared and corrected all these quotations with the original, from which they are taken" (p. 19); thus vouching for the correctness of this particular reading. But, with strange inconsistency, this translator renders this passage in his text—"And as the human race was bound to death through a virgin, it is saved through a Virgin;" and Dr. Wiseman endorses this perversion of the Latin by the following words, which stand in bold type before the "Translator's preface":—"We approve of this translation of 'Glories of Mary,' and cordially recommend it to the faithful."

Mr. Power will, perhaps, endeavour to reconcile this strange blunder. You have shown him that Dr. Wiseman is by no means a safe guide. His quotation as from the "Lamentations" of Origen is not only taken, as you showed, by the Doctor from an admitted spurious work, but, you might have added, that he quotes the passage as from "Lib. ii. de Job," a different work altogether, but which also is spurious, as admitted by Bellarmine, Sixtus Senensis, and Possevin.

Dr. Wiseman borrows from Kirk and Berington's "Faith of Catholics," who cite in support of the Romish doctrine of "Invocation of Saints" two spurious passages—one from the "Lament" and another from the book of Job; but, with a strange inconsistency, the learned doctor cites the passage he quotes or transcribes second hand from "The Faith of Catholics," as from a work on the "Lamentations," but gives his reference to the book on Job! thus committing a series of blunders anything but creditable to a man of Dr. Wiseman's position in the Roman Church in this country.

As Mr. Power seems to be an admirer of Dr. Wiseman, he should be informed that the quotation from Origen, immediately preceding that which he quotes from the "Lectures," Dr. Wiseman also takes from a spurious work on the "Canticles." And this is not all: his next passage, as from Cyprian, is grossly mistranslated.

Tyler, in the work referred to in the last note (p. 408), shows how irrelevant is the next passage quoted, as from Eusebius' "Commentary on Isaiah." To the observation of Mr. Tyler I may add, that these "Commentaries" Du Pin considers very doubtful, and Bellarmine does not even mention them in his list of Origen's works.

The passage triumphantly quoted in the 1836 edition of the Lectures, vol. ii., p. 108, as from St. Athanasius, has been withdrawn after the fearful castigation Dr. Wiseman got from the Rev. Mr. Tyler, though he has retained the equally spurious quotations from Ephrem, the Syrian, as from a sermon "De Laud. B. Virg.," which is admitted to be notoriously spurious. Tillemont describes it as the production of some ignorant monk.

It is, indeed, strange, that a reputedly learned man like Dr. Wiseman should be willing to adopt the collections of former Papal controversialists, not venturing, himself, to examine into their accuracy and pertinency, should allow members of his Church, who trust him, Mr. Power, among the rest, to be deluded and deceived as to the testimony of Catholic antiquity, by his confident repetition and reproduction of oft exposed quotations.—I am, sir, your obedient servant,

C. H. COLLETTE.

## READINGS IN KILPATRICK—No. II.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

WELL, sir, I was in doubt whether Peter Doyle would come again to the readings at my house, but I sent him word a couple of days before by Mike Flanagan that last Sunday evening was the night that the boys were

\* See Faber's Letters on Tractarian Secessions to Popery. London, 1846, p. 730.

† Bell. de Script. Eccl. Lovanii, 1678, p. 62. Sixtus Senensis Bibliotheca sacra, p. 281-2, fol. Paris, 1610. Tassin in Apparatu, edit. Colon. 1608. Tom. i., p. 626.

‡ See an admirable critique on this passage in Tyler's Primitive Christian Worship, Appendix, p. 406. Lond. 1847.

§ In Bibl. Orientalis, tom. i., p. 163.

coming to me. We waited for him a little while, wondering whether he'd come or not, and as we didn't like to begin the reading without him, Malone and Bill Rogers, and one or two more of the Protestants, began talking about the sermon that Mr. Townsend had preached in the morning. His text was the parable of the Ten Virgins, and the part they were talking about was what he said about people putting off their repentance to their death beds. I can't pretend to give you the words he made use of, but the sense of what he said was something like this:—"Don't think," said he, "if you forget God all your lives and neglect his commandments, that if you send for me when you hear you are dying I can do something for you then that will prepare you for the other world. Do you mind how the foolish virgins in the parable set about preparing the moment they got the warning. They arose and trimmed their lamps, and set off to buy more oil. But it was too late for them then, for the door was shut. And take care," says he, "that it won't be too late for you too, if you put off your preparing till you get your warning. Who'll thank you for promising to mend your future lives just when you know you have not got any future lives to mend. And who'll thank you for promising to forsake the world and the flesh, if you don't do it till you can't keep hold of the world and the flesh any longer." Well, while this talk was going on, in comes Peter Doyle, and they were so busy in their talk that they didn't mind him coming in, and went on with their discussion about the sermon, till Peter broke in with—"Well," says he, "you have been often angry with me before now for saying that no Protestant can get to heaven; but now I see that your own clergy tell you much the same story."

"God forbid they should say that," said Malone; "it's only those that are careless and indifferent to religion that Mr. Townsend was trying to alarm; but as for those that are pious and love God and have faith in His Son, there's no doubt about their going to heaven."

"Small thanks to their clergy for that," said Doyle. "I often thought the Protestant clergy were a poor set, and I'd like to know what they're good for, if they can only help those to heaven that ought to be sure of getting there anyhow. Give me the religion that will get in all sorts, bad and good."

"And do you mean," said Malone, "that all Roman Catholics are sure of going to heaven, whether they are bad or good?"

"Oh," said Doyle, "you must not take up so tight every word one says. I don't deny but it is possible for a Catholic to be lost. If there is any one that in all his life never had one wish to be saved, or that didn't think his salvation worth once asking for, or worth taking five minutes' trouble about, I give him up, and I don't deny that such a man as that might go to hell, even though he was a Catholic."

"But," said Malone, "I suppose there never was such a man as that. I don't know any one who wouldn't rather be happy in the next world than be miserable there; and that if once asking or taking five minutes' trouble would make him all safe, would grudge the trouble. But what ruins men is, that much as they may like to be happy in the next world, they don't like to give up their sins in this." "Aye," says Bill Rogers, "if you could invent a plan that would allow us to take our swing here as we like, and be sure of eternal life all the same, you'd have the pleasantest religion in the world."

"Well, then," said Doyle, "I have exactly what would suit you, and I don't despair of making a convert of you yet. Did you ever hear of the Scapular?" "I did, often enough," said Bill, "though it's myself doesn't exactly know what it is."

"Then," said Doyle, "I think the best thing I can do is, if I was to read for you to-night, instead of Keenan, some of a book on the Scapular that I got from the priest, and after that you'll all know which is the most comfortable religion to belong to." So he pulled out his little book. I afterwards asked to look at it, and the title was, "Devotion to our Lady of Mount Carmel; or, a Short Treatise on the Institution and Advantages of the Ancient Confraternity of the Scapular of our Lady of Mount Carmel. Revised and approved by a prelate of the Carmelite Order. Published by Richardson and Son, London and Derby."

"Now," says he, "I don't think you can ask me a question about the Scapular that I can't answer out of this book."

"Then," says Bill Rogers, "tell us what it is: isn't it some kind of medal?"

"No," says he, "I'll read page 12: 'The word Scapular is derived from the Latin, and signifies a garment attached to the shoulders; and ever since the devotion of which we treat has been exclusively employed to designate two small pieces of woollen cloth, which are worn as a mark of particular devotion to the Mother of God.'

"It is necessary that the Scapular should be made of two pieces or bits of woollen cloth, of a dark brown or coffee colour, attached to a double string, so that it may hang, one piece on the shoulders, the other on the breast. The quality and colour of the strings is immaterial. Once admitted into the confraternity, the client may, in case his

\* For the superior advantage of a red Scapular, see our July number, p. 81.